

THE
HUSBANDMAN'S
MANUAL:

Directing Him how to improve the
several Actions of His

CALLING,
AND

The most usual Occurrences of His
LIFE, to the Glory of God, and
the Benefit of his SOUL.

The TWELFTH EDITION.

Written by a MINISTER in the Country for the
Use of his PARISHIONERS.

L O N D O N,

Printed for JOHN RIVINGTON, Bookseller to the
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LEDGE, at the *Bible and Crown* in St Paul's
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THE
HUSBANDMAN
MAY 1894
Dietrich's new book to improve the
Cultivation of the
Imprimatur,
C. A. L. L. I. N. G.
AND
The first and only edition of this
book, of God, and
its contents.

Aug. 4.
1694.

Humph. Hody, R. in Chr.
P. ac D. D. Johanni
Div. Provid. Archiep.
Cant. Sac. Dom.

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T O T H E

Parishioners of *L--th*,

Grace, Mercy, and Peace be multiplied.

My Brethren, dearly beloved in the Lord;

 I  *I bath been my Endeavour
ever since the Care of your
Souls bath been committed to
me, to discharge my Trust to
the best of my Power; and it
is in pursuit of this Endeavour, that I put
this little Book into your Hands: The De-
sign of which is, to stir up in you frequent
Thoughts of God, and the Things of another
Life. A Design very necessary for all Sorts
of Men, but for those of your Calling espe-
cially: Husbandmen having been always
observed to be too much debased in Thought,
and seldom to raise their Minds to Things
above the level of their Employment. How
can he get Wisdom (saith the Son of
Sirach) that holdeth the Plow, and that*

The Dedication.

glorieth in the Goad ; that driveth Oxen, and is occupied in their Labours, and whose talk is of Bullocks? He giveth the Mind to make Furrows, and is diligent to give the Kine Fodder, *Eccles. xxxviii. 25, 26.* But, believe me, my Brethren, if you do not get Wisdom, it is your own Fault, more than the Fault of your Calling ; for there is no Calling in the World, (excepting that of Clergymen only) which affords greater Opportunities for Mens Improvement in spiritual Wisdom, than yours doth : As may from hence appear, that our Blessed Saviour hath taken most of his Parables from Things that lie within the Compass of it. It has often suggested to me many a pious Thought, and moved me to many a devout Ejaculation : Examples of some of them I here present you with, in Hopes that thereby you may learn to make the same Improvement ; and I have in all of them laboured after a Plainness of Expression, suitable to your Capacity ; and such a Shortness as a very little Patience may be sufficient to go through with. And now, that the Book may be the more useful to you, I advise you to consider, some time before you go about any ordinary Work, of whatever sort it is, and to look whether
you

The Dedication.

you cannot be hence furnished with some pious Meditation thereupon. I cannot say I have taken in every Thing you may be employed about; but your most common Employments I have: As for the rest, I purposely omitted them; because I designed as small a Volume as the Subject would allow of.

To every Meditation I have annexed either a short Prayer, or some Ejaculations, collected for the most part out of the holy Scriptures; which I would have you put up to God, in the midst of your Employment: In doing of which, it is not expected that you should kneel, or be so much as uncovered always; for God does not require, in these occasional Addresses, the Ceremonies of more solemn Acts of Worship; and yet He is as well pleased with them, nay, perhaps better, inasmuch as these are certain Tokens of a mind fully bent upon his Worship and Service: Whereas the other may, and do very often, flow from mere Custom; and then they are but Lip-Labour.

And now I hope that you will be so kind to yourselves, as to concur with me in this Design for your own Good, and to put in Practice what I have here advised you to. Believe me, the Salvation of your Souls is the only Thing for which it was worth your

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while to be born : So that Religion is the greatest Concern of your whole Lives ; and did it require the greatest part of your Time and Strength, to be wholly laid out upon that alone, if you were wise, you would not grudge at it. But you see the Goodness of Almighty God : He hath not made Religion inconsistent with your worldly Business : but hath so ordered it, that you may attend to both at once : For I appeal to yourselves ; may not a Man hold his Plow as well when he has pious Thoughts in his Mind, as when he is thoughtless as his Cattle that draw it ? May not he lift up his Heart to God, at the same time he goes whistling a Tune, as insignificant as the jingling of his Horses Bells ? Why then should any Man be more backward to the one than to the other ? Why should Men refuse to be Religious, when it would take them up never the more Time, and cost them never the more Pains ? Nay, when it would sweeten their Labour, and draw God's Blessing down upon them ? For Work is not half so tedious to a Man, when his Thoughts are otherwise employed, as it is when they are intent upon that only : Such a withdrawing the Thoughts, being like the listening to a Story upon the Road, which
seems

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seems to shorten a Journey, and renders it pleasant. And the Blessing of God would most certainly attend Men in so doing; for He hath promised never to forsake those that diligently seek him. He is mindful of us, when we forget Him; we may be certain therefore, that He will not forget us when we remember Him.

And for your farther Encouragement thus to employ your Thoughts, God hath promised to take the Care of all such as do so upon Himself, and to provide for them all Things that they stand in need of: Seek ye first the Kingdom of God and his Righteousness, saith Christ, and all these Things shall be added unto you, Matt. vi. 33. So that the giving up yourselves to Piety and Devotion, is the best Course you can take to secure even your worldly Interest. As for Anxiety or Carefulness, it is so far from doing it of itself, that it cannot make so much as one Hair white or black; and it divests a Man of all Right to God's Promise of providing for him; and then, What hath he to depend upon?

By this little that I have said, you may, in some measure, perceive the Easiness, the Pleasure, and the inestimable Benefit of what I here advise you to: But no Words

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will convince you so much to your Satisfaction, as the putting it in Practice. You cannot conceive how much it will contribute to your Growth in Grace, and that inward Joy and Peace which will perpetually accompany you. God knoweth my Heart, my Design is for your Good; and if I fail of my End, I am sure I shall not of the Reward of my honest Intention. But I hope better Things of you, and Things that accompany your Salvation, that you will so far submit yourselves to my Direction in this Particular, and in all other Things that belong to my Office; that when God shall call me to give an Account of your Souls, I may do it with Joy, and not with Grief: Which, that God may grant for Jesus Christ's sake, is, and shall be the constant Prayer of,

Your most faithful Servant

In the LORD,

E. W.

A



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THE
HUSBANDMAN'S
MANUAL, &c.

I.
PLOWING.

ID any one look on, who knew not the Meaning of this, he would think it as strange and unnatural a Thing for Men thus to tear that Earth out of which they were taken, as it is for Children to be perpetually scratching the Face of their Mother. But if the Earth be not thus torn and harassed, it will not yield its Increase, and Mankind must starve for lack of Bread. This is the very Case of most Men in this World; who, if let alone in the peaceable Enjoyment of the good Things of Life,

Life, grow stupid and senseless of their Duty to God, are utterly barren as to all the true Purposes and Ends of Living, and whom nothing but Afflictions can render fruitful: Base-spirited and ungrateful Wretches! whom the Goodness of God cannot move to Obedience, but they must be driven to it with Stripes, and forced by Wounds; nay, and it is well if all this will prove effectual.

‘ **B**UT do thou, O my God, give
 ‘ me a softer Heart, and a more in-
 ‘ genuous Frame of Mind, that thy Mer-
 ‘ cies may lead me to Repentance; and
 ‘ that the continual Sense of thy Good-
 ‘ ness to me may draw me nearer to
 ‘ thee, in a Way of Gratitude and Obe-
 ‘ dience. But if thou seest that unless
 ‘ I am troubled I shall go wrong, and
 ‘ that it is good for me to be afflicted?
 ‘ I humbly submit myself to whatsoever
 ‘ thou in thine infinite Wisdom shalt
 ‘ think fit to lay upon me: nay, rather
 ‘ than I should sleep in Sin, I beg Af-
 ‘ flictions of thee. O save me, though
 ‘ it be by the Severities of thine Hand.
 ‘ If nothing else will make me fruitful,
 ‘ let the Plowmen plow upon my Back,
 ‘ yea,

‘ yea, let them make long Furrows.
‘ Do thou only, O my dearest Lord,
‘ sanctify my Afflictions to me, and
‘ grant that they may work out for me
‘ a far more exceeding and eternal
‘ Weight of Glory.’

II.

S O W I N G.

IT is in hopes of a Crop next Harvest that I sow this Seed; but if my Hopes should fail me, (which God forbid) I could not but confess that I were justly served, and that God did wisely punish my Unfruitfulness towards Him, in the Unfruitfulness of my Land towards me: For what Fruit have I ever brought forth, answerable to the Means of Grace he hath afforded me? The Seed of his Word, which he so plentifully sows amongst us, seems to be thrown away upon the greatest Part of us: Whilst one, for Custom sake, just gives it the hearing, but never considers it: Another is perhaps affected with it for the present, but upon the next Temptation forgets it: The Heart of a third is so possessed with the Cares of this Life, as to leave no room for the Thoughts of a better.

2

Should

Should one sow Seed in the High-way,
on a Rock, or among Briers and Thorns,
it would turn to as an good Account.

BUT give me, O Lord, an honest
and good Heart, that I may hear
thy Word and keep it, and bring forth
Fruit with Patience. Let thy Word
be to me as good Seed sown upon good
Ground, that springs up, and bears
Fruit an hundred fold. Give me, O
Lord, an humble and teachable Mind;
mortify my Lusts, subdue my Passions,
and wean me from this World, so that
nothing may hinder thy Word from
having its due Effects upon me: And
when thou hast so prepared me, enable
him whom thou hast made my Teach-
er, truly to discharge his Duty. Bless
him in the Dispensation of thy Word,
and bless me also in this my present
Work. Prosper thou the Work of
our Hands upon us; O prosper thou
our Handy-work.

III.

Plowing or Harrowing in of S E E D.

WERE it not for this, all my for-
mer Labour and Charges would
be

be certainly lost : For the Seed lying upon the Surface of the Ground, would be carried away by the Birds, before it could take any Root. Methinks I have here visibly set before my Eyes the great Necessity of Meditation, to render the Word of God effectual to us ; and I cannot but think, that it is for want of that that Men profit so little by it. Men will take up a Bible, or some other good Book, and read in it a little while : They will go to Church, and hear a Sermon, and then they think their Work is done ; when alas ! it is no more done, than my Work was done when I had just scattered my Seed upon the Ground : A most necessary Part remains yet untouched. A Man must go over it again and again, if he design to reap any Fruit of it. For as without this Harrowing in the Seed, I could not expect any Crop ; so without Meditation the Benefit of God's Word will be lost. Bare Reading or Hearing is but just sowing the Seed ; it lies but upon the Surface of our Hearts, and will be most certainly snatched away by the Devil, unless by Meditation we let it in, and cover it as it were out of his Sight.

‘ I Be-

' Beseech thee, therefore, O gracious
 ' Lord, teach me as much Wisdom
 ' in the Management of my Spiritual
 ' Concerns, as I have of my Temporal;
 ' and make me as careful of thy Word,
 ' that Seed of Eternal Life, as I am of
 ' this, which can serve but for a Moment.
 ' Open thou my Heart to receive it, and
 ' let it bring forth Fruit in abundance.
 ' Teach me to meditate on thy Judge-
 ' ments, and always to think upon thy
 ' Name.
 ' Let me hide thy Words in my
 ' Heart, that I may not sin against thee.
 ' O establish thy Word in thy Ser-
 ' vant, that I may fear thee.'

IV.

MOWING.

I N this Meadow here, how doth the
 Grass stand before me, some old and
 withering, some young and blooming,
 mixt together! both must fall by the same
 Stroke of my Seythe; and that which is
 to fall by the very next Stroke, stands as
 gay and insensible of its Danger, as that
 which will not fall till the very last. This
 is a lively Picture of the World, wherein
 Men dwell, old and young together, till
 Death

Death cuts them off; and, for ought I can see, they are all as careless and unconcerned about their latter End, as this very Grass. This is almost insufferable Folly, that Man, who knows he must die ere long, and knows not but what he may die this very Minute, should yet make no Preparation for death. But whilst young Men take it for granted that they have many Years to come, and old Men think themselves not so old but that they may live one Year or two more, they do all so live as if they were never to die.

‘ **B**UT teach me, O my God, so to
‘ number my Days, that I may ap-
‘ ply my Heart unto Wisdom: Make me
‘ seriously to consider that they are but
‘ as a Span long; and my Age is as no-
‘ thing in respect of thee; and that Men
‘ in their very best Estate are altogether
‘ Vanity. As soon as thou scatterest
‘ them, they are even as Smoke, and
‘ fade away suddenly like the Grass;
‘ which in the Morning is green, and
‘ groweth up; but in the Evening is cut
‘ down, dried up, and withered. And
‘ now, Lord, what is my Hope? Truly
‘ my Hope is even in thee. I am but a
‘ Stranger

‘ Stranger and a Sojourner here ; but
 ‘ yet, O Lord, how unprepared am I
 ‘ to go to my long Home ! O spare me
 ‘ therefore a little, that I may recover
 ‘ my spiritual Strength, before I go
 ‘ hence and be no more seen.’

V.

W E E D I N G.

SO, here are plentiful Remains, I perceive, of the old Curse upon Man's Disobedience. Thorns and Thistles shall the Ground bring forth to thee, said God to our Father *Adam*, and we his Children feel the Effects of the Sentence to this Day ! Here are no Thorns indeed, the Cultivation of the Ground preventing the Growth of them ; but all the Cultivation in the World will not wholly prevent the Growth of Weeds. All I can do is little enough to keep them from growing to such a Head, as to overtop and choke the Corn. And now what I find in my Field, the same do I feel in myself ; the Corruption of my Nature producing nothing but evil Fruits, which, if neglected, will soon choke the Seed of Eternal Life. God hath sown in my Heart. I do indeed, by the Power of
 his

his Grace, wholly abstain from such gross and crying Sins as Murder, Adultery, Drunkenness, Swearing, &c. but still I find some Remains of the Old Man in me, some Excesses of Passion, some Wanderings in Prayer, some Coldness in Charity, and such like Failings, which, though I daily strive against, I fear I shall never quite destroy.

‘ **T**O thy Mercy therefore, O Lord,
‘ do I betake myself, and not to
‘ my own Merits. O consider me not
‘ as I am in myself, for I am vile and
‘ corrupt; and if thou shouldst be ex-
‘ treme to mark what is amiss in me,
‘ how should I stand before thee? In me,
‘ that is, in my Flesh, dwelleth no good
‘ Thing. I feel a Law in my Members
‘ warring against the Law in my Mind;
‘ but grant, I beseech thee, that it may
‘ never so far prevail as to bring me into
‘ Captivity to the Law of Sin. Assist
‘ me, I pray thee, with thy Grace, that
‘ I may not walk after the Flesh, but
‘ after the Spirit. Do thou utterly de-
‘ stroy those Remains of the Old Man
‘ in me; mortify my evil Inclinations,
‘ subdue my Lusts, and so bless and
‘ prosper

‘ prosper those Seeds of Religion thou
 ‘ hast sown in my Heart, that they may
 ‘ bring forth plentifully thirty, sixty,
 ‘ nay, an hundred fold.’

VI.

GREEN CORN.

HOW beautiful doth this Field now
 look ! What a lovely Sight it is
 now, in comparison of what it was when
 over-run with Brambles and Moss ! It
 was then the Picture of a Man in his un-
 converted State, when his Soul is over-
 run with vicious Habits, and his Life and
 Actions all over deformed and irregular.
 But it is now the Resemblance of the same
 Man converted, when the Spirit of God
 hath formed him into a new Creature ;
 and there is an inexpressible Sweetness
 and Beauty in all his Conversation ; when
 he is all Love, Joy, Peace, Long-suffer-
 ing, Gentleness, Goodness, Faith, Meek-
 ness, Temperance, &c. Lord, what love-
 ly Virtues are these ! who can be other-
 wise than ravished with them ?

‘ **G**RANT, O Lord, that I may
 ‘ see and abhor the Ugliness of
 ‘ Sin, and be taken with the Excellency
 ‘ and

and Beauty of Holiness. Let me have
no Pleasure in Wickedness, or suffer
any Evil to dwell with me. Let my
Delight be in the Saints that are in the
Earth, and in such as excel in Virtue.
O let me be always in love with Righteousness, and let my Countenance behold the Thing that is just.

Wash me thoroughly from my Wickedness, O God, and cleanse me from my Sin. Make in me a clean Heart, and renew a right Spirit within me; so shall I be acceptable in thy Sight, O Lord, my Strength and my Redeemer.

VII.

R I P E C O R N.

SEE how this Corn standeth, just as it did the last Year! the Stalk the same, the Ear the same, and the Grain the same; only it doth not stand upon the same Spot of Ground. One would think that the same Corn had only changed its Place, or rather, was risen anew out of the Earth. The Manner how this should be, is to me inconceivable; only that so it is, I see and am certain: And methinks I herein perceive the Working of that Almighty Power, by which

at

at the Last Day shall be wrought the Resurrection of the Dead ; when the scattered Particles of our Bodies shall be reunited, and we shall rise the very same Men we at present are, and appear before the Judgement-Seat of God, to receive according to the Things we do here, whether they be good or bad.

‘ **M**UST then this Body rise again ?
 ‘ O Lord, prepare it for that Resurrection. Let the Spirit of Christ so
 ‘ dwell in me now, that it may quicken this mortal Body at the Last Day,
 ‘ and raise it to eternal Life. O Lord,
 ‘ let me not rise to Shame and Confusion
 ‘ of Face, but to Honour, Life and Immortality. Let my Conversation be
 ‘ so heavenly, and let me so look for
 ‘ my blessed Saviour, that he may at
 ‘ last change this vile Body into the
 ‘ Fashion of his glorious Body ; that
 ‘ this Mortal may put on Immortality,
 ‘ and this Corruptible may put on Incorruption ; that I may for ever triumph over Death and the Grave, and
 ‘ give Thanks to thee, my God, for
 ‘ giving me the Victory, through our
 ‘ Lord Jesus Christ.’

VIII.

R E A P I N G.

HOW busy are these Reapers at their Work! They cannot, for haste, separate all the Tares and Thistles from the Wheat, tho' their Master, could he help it, would not suffer any thing but the pure Corn to enter his Barn. At the great Harvest, I mean the End of the World, how busy will the Angels be, in gathering all Mankind before the Throne of God! But they will make clean Work; they will carefully gather out from among the Elect all Things that offend, and every one which does Iniquity; for God will suffer nothing unholy to enter his Kingdom. There will be no Tares, no Creatures of the Devil admitted into Heaven; but all such shall be shut out; and not only so, but be cast also into that Furnace of Fire, where is weeping and wailing and gnashing of Teeth for ever and ever.

• **L**ORD, this is a serious Consideration: Must I be judged? And
• shall nothing unholy enter into thy
• Kingdom? What then will become of
• me, a miserable Sinner? O Lord, wash
• me

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‘ me thoroughly from my Wickedness,
 ‘ and cleanse me from my Sin. Grant
 ‘ that the constant Sense of this Judge-
 ‘ ment may cause me to work out my
 ‘ Salvation with Fear and Trembling :
 ‘ And to that End, do thou, I beseech
 ‘ thee, work in me to will and to do of
 ‘ thy good Pleasure ; make me careful
 ‘ of all my Actions, and every way such
 ‘ as thou wouldst have me to be. Lord,
 ‘ I promise thee the sincere Obedience of
 ‘ my whole Man ; but yet, after all, it
 ‘ will be imperfect : Do not thou there-
 ‘ fore enter into strict Judgment with thy
 ‘ Servant ; be not extreme to mark what
 ‘ is done amiss. All my Hope and Trust
 ‘ is in thy Mercy only ; and by that
 ‘ Mercy, I beseech thee, condemn me
 ‘ not with the wicked World ; but grant
 ‘ that, being absolved, I may among
 ‘ the Righteous shine forth as the Sun
 ‘ in the Kingdom of thy Father.’

IX.

Setting forth of TITH E.

NOW am I setting forth God's Por-
 tion ; and, as it were offering to
 Him the First Fruits of my Increase :
 And truly, it would be an ungrateful
 Thing in me to deny Him a Tenth Part,
 from

from whom I receive the Whole. But why do I talk of denying it him? it is in truth robbing him, to withhold but the least Part of this, which the Piety of our Ancestors hath dedicated to him. Alas! It is what I never had a Right to: And when I set forth the Tythe, I give him that which was never mine. I never bought it in any Purchase, nor do I pay for it in my Rent. What then? shall our Ancestors engross the whole Reward of this Piety? No, I am resolved to partake with them; for what they piously gave, I will religiously pay; and I do in my Heart so far approve of what they have done, that were it left to myself, to set apart what Portion I myself should think fit, for the Maintenance of God's Ministers, I should take Care that He, by whom I receive spiritual Things, should want nothing of my temporal.

DO thou therefore, O my God, accept of this Tribute which I owe thee for all thy Mercies. It is, I confess, thine own; but do thou accept of me in rendering thee thine own; for thou, who searchest the Hearts, knowest that I do it chearfully, freely and willingly.

lingly. And I beseech thee to keep me
 in this Frame of Mind, that I may never
 covet any Man's Goods, much less that
 which is thine! Set a Watch, O Lord,
 over mine Eyes and Hands, let them
 never be defiled with Rapine and Sa-
 crilege; that so the dreadful Curse
 which followeth the Thief, may never
 enter into my House to consume it.
 And further, I pray thee, that of thy
 Mercy thou mayst so bless the Labour
 of my Hands, that I may have a large
 Portion yearly dedicated to thy Service;
 and that in Exchange for these Things
 temporal, I may receive the Things
 which are spiritual and eternal.

THRESHING.

IN the Sweat of thy Face thou shalt eat
 Bread, was part of that Sentence which
 God denounced against Man, for his eat-
 ing the forbidden Fruit: And had not
 that Sentence taken Effect, I had been
 eased of this Labour. Yet I cannot but
 acknowledge both the Wisdom and Good-
 ness of God in this Punishment, as well as
 his Justice: for as it was not fit that such
 a shameful Disobedience should go un-
 punished;

punished; so it was utterly impossible that any Punishment could be better suited to the Offenders, or carry in it greater Signs of Mercy; nay, this Punishment itself is a Mercy to us: For considering the Corruption which Sin hath brought upon our Nature, were it not necessary that we should spend the greatest Part of our Strength and Time in providing for our Sustenance, we should spend them in doing Mischief. Alas! we can scarce have one spare Minute lying upon our Hands, but we are presently employing it vainly or wickedly: What then would Men have been, should they have had plenty of all Things, and nothing in the World to do? Surely this Earth would have been an Hell.

‘ O My God, how can I do otherwise
‘ than adore thy Goodness and
‘ Mercy, even whilst I suffer by thy Jus-
‘ tice? How gracious art thou in punish-
‘ ing Man for his Sin, when thy Punish-
‘ ment is designed as a Means to keep
‘ him from greater Evils? Thou hast laid
‘ upon him a Necessity of being employ-
‘ ed innocently, lest he should employ
‘ himself wickedly, And as I adore this
‘ thy

thy Goodness to Mankind in general,
 so I do also as to my own particular. I
 doubt not but thou sawest that this la-
 borious State of Life was fittest for me,
 or thou wouldest not have called me to
 it. O give me Grace to be resigned to
 thy good Pleasure, and to behave myself
 with that Humility and Contentedness,
 that after the Work of this Life is done,
 I may rest with thee for ever and ever.

XI.

WINNOWING.

WHEN *John the Baptist* came to pre-
 pare the Way of Christ, he said
 of him, "That the Fan was in his Hand,
 and he would thoroughly purge his Floor,
 and gather his Wheat into the Garner,
 but he would burn up the Chaff with un-
 quenched Fire." Which certainly must
 mean, That Christ would separate the
 Wicked from among the Righteous, as
 Men by Winnowing separate Chaff from
 Wheat. And this Christ hath often done
 by the Means of Persecutions, when the
 Hypocrites fly out of the Church as Chaff
 out of the Floor, and only the faithful
 Servants of God maintain their Ground
 by Suffering. But yet he will do it more
 effectually

effectually at the Day of Judgment, when only the Righteous shall be received into Heaven, as good Wheat is into the Garner; and all the Wicked shall be blown away with the Breath of his Mouth, into the eternal Flames of Hell.

“ O My God, give me a firm and
“ stedfast Faith, such as no Storms
“ or Temptations may be able to move.
“ Lead me not, I pray thee, into Temp-
“ tation; but if thou dost, enable me to
“ withstand it. Rather than deny thee,
“ let me chuse even Death with Tor-
“ ments. Make me ready to suffer any
“ Thing for thy Sake; and give me such
“ an invincible Patience under my Suffer-
“ ings, that my Faith may be found in
“ the Day of the Lord laudable, glorious
“ and honorable. Let nothing make
“ me swerve from the Truth and Way
“ of thy Commandments, much less let
“ me be carried away with every Wind
“ of Doctrine. Let me ever remain with-
“ in thy Church Militant here, that at
“ last I may be made a Member of thy
“ Church Triumphant hereafter. O fit
“ and prepare me for that dreadful Day
“ of Trial, wherein all the Ungodly shall

be as Chaff, which the Wind scattereth away from the Face of the Earth :
 Make me able to stand in the Judgment, and let me be saved in the Congregation of the Righteous.

XII.

GOING TO MARKET.

NOW am I going amidst a World of Temptations, I am going to Buy and Sell, an hazardous Employment, and in which it is hard for a Man to maintain his Innocence. It is a true Saying, that of the Son of Sirach, *As a Nail sticketh fast between the joinings of the stones ; so doth Sin stick close betwixt Buying and Selling.* When I buy, I am apt to depreciate and vilify my Neighbour's Goods ; and when I sell, I am apt to commend and extol my own, both, God knows, very often against my own Conscience. Thus for a small Matter is a Man often betrayed into great Sins ; and this is called Shrewdness. But whatever it be, I am sure, it is not true Wisdom, nor will any Man be the better for it at the last. For let a Bargain be never so good upon all other Accounts, yet it is abundantly too hard if it cost a Man his Innocence.

I Am going, O Lord, where I shall be assaulted by one of the most powerful of my spiritual Enemies: Do thou fight in me, and for me, or I must needs be overcome. Convince me of the Vanity of all Things here below, and that no Gain can countervail the Loss of a good Conscience. Let me consider that the whole World can profit me nothing, if I should lose my own Soul. Set a Watch, O Lord, over my Mouth, that I offend not with my Tongue. Let me do unto all Men, as I would they should do unto me. Make me true and just in all my Dealings. O let me keep Innocency, and do the Thing that is right, since that only will bring me Peace at the last.

XIII.

FOLDING OF SHEEP.

NOW, should one of these poor Creatures leap out and stray from its Fold, it would perhaps meet a Thief to cut its Throat, or a malicious Neighbour to drive it to the Pound. To be sure, it would find no one to take the Care of it, as I do. How much less is the Hazard of those People, who run away from their

own Church, and leave their own Pastor? How many of them are deceived by Wolves in Sheeps Cloathing, and led into very dangerous Errors? Whilst they straggle into By paths, how many Mischiefs do they fall into before they are aware? There are a great many Pit-falls and Snares in their Way, and an Abundance of crafty Men, that lie in wait to deceive. True indeed, those do not run such great Hazards, which follow others that are true Shepherds, such as are lawfully called to their Charge, and came in by the Door: But yet, is it not a Folly to leave him, who hath taken particular Charge of my Soul, and must give God an Account for it; and run after another, who is not so obliged to take Care of me, and perhaps will take none? Men may talk what they please of greater Edification; but should one of my Sheep run away from me, and still thrust itself under another Shepherd, I should not hope to see it thrive very fast.

• **P**Reserve me, O my God, in the
 • Communion of thy Church. Suf-
 • fer me not to wander in the By-paths
 • of Schism or Heresy. Take from me
 • all

all Vanity and Lightness of Spirit, and let me have nothing to do with those that are given to change. Give me a sound Judgment and right Understanding in all Things, and let me keep the Unity of the Spirit in the Bond of Peace. Make me of a meek and humble Mind, let me know the Voice of my true Shepherd, and always follow it. And do thou, O blessed Jesus, thou great Shepherd of the Sheep, keep me and keep also my Shepherd, for he also is a Sheep of thine: Let him faithfully follow thy Voice, and I his, till we both arrive at everlasting Happiness. Have Mercy also, I pray thee, upon the distracted State of Christendom: Unite all our Breaches, and heal our Divisions; and grant that we may all be one Sheep-fold, under thee our Shepherd.

XIV.

CATTLE.

HOW do all these Creatures do their Duties in their several Kinds! The Horses are ready either to draw my Plow and Cart, or to carry me and my Burdens; the Cows twice a Day return Home with their Udders laden with Milk,

Milk, and the Sheep yield me both Food and Raiment. These are all made for the Service of Man, and perform it accordingly: But yet Man, who was made for the Service of God, turns Rebel and Disobedient. Methinks these very Beasts upbraid us with Baseness and Ingratitude: For do they serve us, who do them but very little Good? Are not we then vile unthankful Wretches, who refuse to serve that God, to whom we owe all that we are or have; that God, who created us, redeemed us, and doth always more abundantly for us than we can ask or think?

• **O** My God, I will love thee, I will
 • obey thee. Have I all these good
 • Things from thee, nay, have I my
 • own Being from thee, and shall not I
 • serve thee? Do these senseless Creatures
 • obey thee for my good, and shall not
 • I obey thee when it is for my own? O
 • create in me a thankful Heart; make
 • me truly sensible of my great Obligations to thee, and let me express my
 • Thankfulness to thee in an entire Obedience to thy Will. Let me resign myself up wholly to thy Disposal, and serve thee with all the Powers of my Body and Soul. Let me do thy Will

as perfectly as these thy Creatures do it
on Earth, yea, rather as thy Angels do
it in Heaven.

O, **XV. HAVE FODDERING OF CATTLE.**

WHAT haste do these poor Crea-
tures make to me, as soon as I
appear among them with their Food? I
need not call them twice; and if I stay
a little longer than usual, they by Low-
ing and Bleating call upon me. O that
we Men were but as sensible of the Ne-
cessities of our Souls, as these Creatures
are of the Wants of their Bodies! How
eagerly then should we embrace all Means
of Grace which God hath afforded us!
How diligent should we be in reading
the Scriptures? How constant at Prayers
and Sacraments? How attentive to the
Word preached? But alas! instead of
that, How do we neglect the Word of
Life? either not Reading or Hearing at
all, or at best with Carelessness and In-
differency; the publick Worship we
either causlessly absent from, or coldly
attend to; we turn our Backs upon the
Sacrament, and shamefully reject the
Bread of Life when offered to us. Thus
under Plenty of spiritual Nourishment,

we

Milk, and the Sheep yield me both Food and Raiment. These are all made for the Service of Man, and perform it accordingly: But yet Man, who was made for the Service of God, turns Rebel and Disobedient. Methinks these very Beasts upbraid us with Baseness and Ingratitude: For do they serve us, who do them but very little Good? Are not we then vile unthankful Wretches, who refuse to serve that God, to whom we owe all that we are or have; that God, who created us, redeemed us, and doth always more abundantly for us than we can ask or think?

‘**O** My God, I will love thee, I will obey thee. Have I all these good Things from thee, nay, have I my own Being from thee, and shall not I serve thee? Do these senseless Creatures obey thee for my good, and shall not I obey thee when it is for my own? O create in me a thankful Heart; make me truly sensible of my great Obligations to thee, and let me express my Thankfulness to thee in an entire Obedience to thy Will. Let me resign myself up wholly to thy Disposal, and serve thee with all the Powers of my Body and Soul. Let me do thy Will

as perfectly as these thy Creatures do it
on Earth, yea, rather as thy Angels do
it in Heaven.

XV. **H**AVING
FODDERING OF CATTLE.

WHAT haste do these poor Creatures make to me, as soon as I appear among them with their Food? I need not call them twice; and if I stay a little longer than usual, they by Lowing and Bleating call upon me. O that we Men were but as sensible of the Necessities of our Souls, as these Creatures are of the Wants of their Bodies! How eagerly then should we embrace all Means of Grace which God hath afforded us! How diligent should we be in reading the Scriptures? How constant at Prayers and Sacraments? How attentive to the Word preached? But alas! instead of that, How do we neglect the Word of Life? either not Reading or Hearing at all, or at best with Carelessness and Indifferency; the publick Worship we either causlessly absent from, or coldly attend to; we turn our Backs upon the Sacrament, and shamefully reject the Bread of Life when offered to us. Thus under Plenty of spiritual Nourishment,
we

we chuse to starve; and so our Carcases be but provided for, little do we care what becomes of our poor Souls.

• **H**AVE Mercy therefore upon us, O
 • Lord, and give us a just Sense of
 • our spiritual Wants and Necessities. —
 • Wean us from the Things of this World,
 • and fix our Affections on Things above.
 • Let our Hopes and Desires be set upon
 • Heaven and heavenly Things, that so
 • we may be as careful to preserve our
 • spiritual Life, as these Creatures are
 • their natural. As the Hart panteth after
 • the Water-brooks, so may our Souls
 • pant after thee, our God. Give us, O
 • Lord, that blessed Hunger and Thirst
 • after Righteousness, to which alone thou
 • hast promised entire Satisfaction; and
 • teach us to seek after that living Bread
 • which came down from Heaven, that
 • so we may eat of it, and live for ever.

XVI.

Loss in CORN or CATTLE.

THIS is a great Loss, but yet I must confess, that it is but a just Punishment of my Sins; nay, very much less than my Sins deserve; did not God in Judgment remember Mercy, he might have destroyed all my Substance, yea,
 and

and myself too, both Body and Soul in Hell. O the malignant Nature of Sin ! it taints the very Air we breathe in ; it blasts our Crops, and brings Diseases upon our Cattle : Sometimes it raises Floods, and drowns the Fruits of our Land : Sometimes it makes the Heavens as dry as Brass, and hardens the Earth as Iron. In short, it putteth the whole Frame of Nature out of Course. And who can we blame for this, but ourselves ? As for God, he doth not willingly afflict us ; and when he doth it, he doth it as a Father, for our own good. If we did not smart under his Rod sometimes, we should be utterly undone ; we should be apt to go on in our Sin, without any Remorse, and so perish for ever.

• O LORD, I acknowledge thine Hand,
• and confess thy Justice in this Pu-
• nishment : Give me Grace to bear it
• patiently, and to amend those Faults
• which have drawn it on me. O Lord,
• I am sorry for my Sins, and promise
• thee a better Obedience for the Time
• to come. Do thou therefore, I beseech
• thee, withdraw thine afflicting Hand
• from me ; say to the Destroyer, It is
• enough ; for thro' thy assisting Grace,
• it

' it shall be enough for my Reformation,
 ' But if thou seest it very necessary for
 ' me to be more severely dealt with, I
 ' humbly lay myself and all I have at thy
 ' Feet; even take all; strip me as naked
 ' as ever I was born; do what thou wilt
 ' with me in this World; only, I beseech
 ' thee, by thine own Mercies, and the
 ' Blood of my dearest Saviour, save my
 ' Soul in the next.

XVII.

RENT - DAY.

NOW doth my Landlord expect his
 Rent, and I have accordingly pro-
 vided it for him. It is one of my greatest
 Cares to keep my Accounts even with
 him: Would I were as careful about my
 Accounts with God, which are of a much
 greater Concern: For God's Tenant I
 am in an extraordinary Manner; of him
 I hold my very Being, all that I am,
 and all that I enjoy; and surely he ex-
 pects that I should make him some Re-
 turns. There is a Rent due to him too,
 even the Improvement of all the Talents
 he hath put into my Hands, and surely I
 ought to take Care to pay it; especially
 since he doth not, like my earthly Land-
 lord, require it for his own Sake, but
 for

for mine: For tho' his be the Glory, yet mine is the Benefit. The Returns I make to him make me never the poorer, and yet will for ever increase my Reward.

O Gracious God, thou hast sent me into this World, and entrusted me with many Talents to improve to thy Glory: O let me not be a slothful Servant; but do thou so quicken my Industry, that I may make thee such Returns as thou requirest of me: Let me not be careful only how to discharge my Obligations to my earthly Landlord, (though for that also let me be duly careful; and do thou, I pray thee, bless me in my Care; but let my main Endeavour be to acquit myself to thee, my God, that when I shall appear before thee, at the great Day of Account, I may receive that blessed Sentence; *Well done, good and faithful Servant, enter thou into the Joy of thy Lord.* Grant this, O blessed God, for Christ Jesus his Sake.

XVIII.

PLANTING.

I Plant this Tree here, in hopes that ere long it may prove a good one: But if it should prove otherwise, I should repent

pent of the Pains I bestow on it; I should think it unworthy The Ground it stands on; nor would I suffer it to stand long; Now, can I pronounce these Things concerning this Tree? What then do I think God pronounced concerning me, when he made me? Surely, he designed I should answer the Ends of my Creation, in doing my Duty to him, my Neighbour and myself. He gave me not my Being, nor did he endow my Soul and Body with such excellent Powers as he hath, for me to do no Good in the World, much less for me to do Mischief. What then can I expect from him, if I fail of these Ends, but the same Measure I threaten this Tree with if it prove fruitless, even to be rooted out, and utterly destroyed?

• O Glorious God, who hast of thy
 • mere Goodness made me out of
 • Nothing, give me Grace to glorify
 • thee in my Life and Actions: Since I
 • am thy Creature, let me answer the
 • End of my Creation, in living as be-
 • comes thy Creature. Let me serve thee
 • with all the Powers of my Soul and
 • Body, and every Way that I am able

‘ to advance thy Glory, and do thee Ser-
‘ vice. O let me never give thee Cause
‘ to repent that thou hast made me, and
‘ to destroy me, as thou didst the Old
‘ World; but let me always so behave
‘ myself, that thou mayst delight in me,
‘ and do me Good, since I am the Work
‘ of thine own Hands.’

XIX.

GRAFTING.

IT is a wonderful Thing to see, how
by this Means the Nature of a Tree
is altered ! A Crab brings forth a good
Apple ; a wild sour Cherry, bears a kind
and sweet one : And in short, all Trees,
however rough and unpleasant in them-
selves, are made to be mild and pleasant
Fruit. Such as this Stock was before it
was grafted on, such is the best of Man-
kind in his corrupt natural State. Alas !
were we left to ourselves, we should do
no Manner of Thing that is good ; all
our Works would be vile and unpleasant
in the Sight of God. But when a Man is,
by the Baptism of Repentance, grafted
in the Body of Christ's Church, he be-
comes a new Creature, and lives by the
Influence of another Spirit. It is true in-
deed,

deed, there are too many, who, though engrafted into the Church, live no better, nay worse than many Heathens: But these are dead Cyons, such as the Sap and Spirit of the Tree cannot enter; and therefore they shall be cut off again, and cast into the Fire,

‘ **O** Blessed Lord, who hast been pleased
 ‘ in Mercy to engraft me into the
 ‘ Body of thy holy Church, grant that I
 ‘ may be also a living Member thereof.
 ‘ Regenerate me by the Grace of thy
 ‘ holy Spirit, that I may walk worthy
 ‘ of the Vocation wherewith I am called.
 ‘ Grant that all carnal Affections may die
 ‘ in me; and all Things belonging to
 ‘ the Spirit, may live and grow in me.
 ‘ Let me not be a fruitless Branch in the
 ‘ Vine of thy Church, and so be cut off
 ‘ from it; but let me bear Fruit, and
 ‘ abide in it for ever.’

XX.

P R U N I N G.

HOW apt are these Trees to put forth
 fruitless Branches, which, if I did
 not cut them off, would draw all the
 Strength and Sap to themselves, inso-
 much that I should have no Fruit worth
 the

the gathering. I see in these the Resemblance of my own corrupt Nature, which is too apt to indulge its own foolish and extravagant Lusts, and to spend all my Time and Strength in Folly and Vanity; neglecting the mean while the Duties of Religion, those Fruits which alone are worthy of a Man, and a Christian, and which alone will turn to any Account. I must therefore be as watchful over myself, as over my Orchard: I must diligently observe my own vicious Inclinations; and whensoever any one starts forth, I must cut it off: I must mortify my Lusts, and learn to deny myself, if I intend to live as becomes me, and to bring forth Fruits worthy of my Profession.

“O Lord, I see and bewail the Corruption of my own Nature, my Aversion to Good, and Inclination to Evil: O do thou mortify my Lusts, and quicken those Seeds of Good which thy holy Spirit hath planted in me. Prevent me always with thy Grace, that I may never indulge myself in Folly and Vanity, but seek to do those Things only, which may render me acceptable in thy Sight. Give me that
“excellent

' excellent Grace of Self-denial, that so
 ' I may never give Way to my foolish
 ' Passions, and unreasonable Desires.
 ' Let nothing proceed from me, but
 ' what becomes a Man and a Christian,
 ' and make me fruitful in all good Works.

XXI.

C O C K - C R O W I N G.

NOW hath this Bird awaked me
 out of my Sleep, as it were to tell
 me, *That the Night is far spent, and the
 Day is at Hand*: That it is even Time for
 me to arise, and to betake myself to my
 Work. But yet it is not the only Sleep
 I ought to awake from: There is a more
 dangerous Sleep of Sin and Ignorance,
 from which also I ought to awake: Nor
 yet is my worldly Business the main Con-
 cern I have in Hand; no, the Business
 of my Soul is the main Concern of my
 Life; and unless I be vigilant and indus-
 trious in that, all my Industry in worldly
 Matters will be of so little Advantage
 to me, that I shall be undone for ever.
 Had the Cock-crowing roused St Peter
 so far only as to bethink himself of his
 fishing Trade, that it was not for him to
 loiter about Courts, but to go and earn
 his

his Livelihood; what had become of him? But because it roused him to Repentance, it saved his Soul.

‘O Blessed Jesus, who by the Crow-
ing of a Cock didst recall thy
‘ Servant *Peter* when fallen from thee,
‘ and cause him to bewail his denying
‘ thee with penitent Tears; suffer me
‘ not, I beseech thee, to lie secure under
‘ the Guilt of any one Sin, for want of
‘ a faithful Monitor: But whensoever I
‘ fall from my Duty, let every Thing
‘ be to me, what that Cock-crowing was
‘ to *Peter*, a Warning to me of my Sin
‘ and of my Danger. And do thou, O
‘ Lord, turn and look upon me; give
‘ me Grace to take such Notice of that
‘ Warning, as thereon to repent imme-
‘ diately, as *Peter* did; and let my Re-
‘ pentance be accepted of, as his was,
‘ for thy Mercies Sake.’

XXII.

Going forth to Work.

NOW is the Day come on; the Sun
peeps over the Tops of the Hills,
and spreads Light over the Face of the
Earth; the Shades of the Night are va-
nished, and the Beasts of Prey have laid
them-

themselves down in their Dens. Man goeth forth to his Work, and to his Labour, till the Evening. As the Earth was covered with Darkness before the Sun's appearing, so was all the Heathen World with the dismal Night of Ignorance, till the Sun of Righteousness arose, and by the glorious Light of the Gospel dispersed that Darkness and Shadow of Death: And what becomes Man now but to go forth to his Labour? I mean, the Work of Religion, and the Service of God: Whilst we have the Light, it is fit we should walk in it; having no Fellowship with the unfruitful Works of Darkness, but live as becomes the Children of Light.

‘ O Gracious God, who hast of thine
 ‘ infinite Mercy given Light to us
 ‘ who sat in Darkness and the Shadow
 ‘ of Death; Grant me Grace to live in
 ‘ a Manner answerable to the great Ad-
 ‘ vantages I enjoy. Let me not mis-spend
 ‘ this precious Time thou hast given me,
 ‘ wherein to prepare for Eternity; and
 ‘ to that End teach me, I pray thee, to
 ‘ glorify thee in the Work of my Hands.
 ‘ Let every Thing I do for the Main-
 ‘ tenance

• tenance of this frail Life, put me in
• mind of providing for a better: Whilst
• mine Eyes look down to this Earth, let
• my Soul look up to thee, my God, in
• Heaven: Whilst I labour for this Meat
• that perisheth, let me gain that which
• endureth to eternal Life: And whilst
• I work in the Business of my Calling,
• let me work out my own Salvation.

XXIII.

B E E S.

THEY say, that every Hive is a Pat-
tern of a well-governed Common-
wealth: That there is the King, the No-
bles, and the Commonalty, acting all in
their several Places, and the meanest do-
ing their Duty, with as much Chearful-
ness as the greatest: There are no Mur-
murers nor Complainers amongst them;
no Schismatics nor Separatists; but all
unite their Powers for promoting one
common Interest. And truly this is the
ready Way to prosper and flourish.—
Would to God we Men were but as wise,
either in Church or State. Whether our
Governors do their Duty or not, is not
mine to judge. This is but too manifest,
that we Subjects do not ours; for we are
every one of us driving on separate In-
terests,

terests, as if we were not of one and the same Nation, and we divide in Matters of Religion, as if we were not Members of one and the same Church; as if we had not one Lord, one Faith, one Baptism, one God to serve, and one Hope of Salvation.

‘**O** God, have Mercy upon this poor distracted Church and Nation;
 ‘ heal our Breaches, and unite our Divisions, make us all of one Heart and of one Soul: Bless our Governors, that they may intend nothing but thy Glory, and thy Peoples Good: And make us that are Subjects, humble, obedient, and industrious in our several Callings; that each of us may, in his Place, endeavour to promote Righteousness and Peace, and to excel each other in Charity and doing Good; that so we may drive on one common Interest, namely, the Welfare of the Nation, the Prosperity of the Church, and the Salvation of all our Souls, through Jesus Christ.’

XXIV.

AN T S.

THE Ant is a very wise Creature, if we may believe the wisest of Men,

Men, who accordingly bids us go to her, and consider her Ways, and be wise. Truly the Foresight of this little Creature is very admirable, and it may be profitable as well as pleasant, to observe how carefully she lays up in a Time of Plenty, and provideth against an Evil Day: For, cannot I hence learn so much Wisdom, as (now that I am in Health and Strength, and best able to improve those Means of Grace which are afforded me) to lay up in store, and provide against the Time of Age and Sickness, and the Hour of Death? Alas! all the Comfort I shall then be capable of, must arise from Reflections on a well spent Life; and the Hopes of a blessed Eternity. Ah! these are stupid Fools, who spend the Summer of their Life in Sin and Vanity; so that when the Winter of Old Age comes, and they begin to droop and die, they have no stock of good Works laid up beforehand, and no Provision made for a Death-bed.

‘ O Gracious God, thou hast sent me
‘ to these little Creatures to learn
‘ Wisdom; Grant that I may learn so
‘ much as to be wise unto Salvation.
‘ Teach me to look forward to the End
C of

of my Days, and consider that Health and Strength are Things but of short Continuance; that the Summer of my Life will be quickly over: and that it concerns me to provide against the Time of Sickness and Death. Let me therefore now remember thee my Creator in the Days of my Youth, and treasure up thy Favour, whilst the evil Days come not, nor the Years draw nigh, when I shall say, I have no Pleasure in them. O let me make so good Use of my present Time and Advantages, that when nothing can afford me any Comfort from without, I may have within me the continual Feast of a good Conscience; and that when my Flesh and my Heart faileth, Thou, O God, mayest be the Strength of my Heart, and my Portion for ever.

on evad yad; sib has good of nig
bed-die qu bin XXXV. W boog to do

The Singing of Birds.

HOW delightful do these pretty Creatures make the Fields! How do they sweeten our Labour, and their own Lives? For they, no doubt, take Pleasure in their own Musick; and their Pleasure is pure, and unmixed with Care, tho' they

they know not where to find their next Meal: And good reason why; for they have God himself to feed them. But have not I the same God to provide for me, that they have? What then do I mean, to be so often thoughtful and anxious as I am? Surely God hath as much Care for me as for these Birds; yea, he hath abundantly more; for he hath done infinitely more for me; and I have his express Promise, That if I will but serve him, he will provide for me. Away then all doubtful and anxious Thoughts; I will henceforward cast all my Care upon God: So to do is, I am sure my Duty; and by these Creatures I see, it would be also my Happiness.

‘ O Gracious God, of thee I am, and
‘ on thee I depend: My Being
‘ and my Well-being is the effect of thy
‘ meer Goodness: O teach me daily to
‘ rely upon that goodness: Banish from
‘ me all Anxiety and Thoughtfulness
‘ about the Things of this Life. Thou
‘ hast given me my Body, and shall not
‘ I trust thee for Raiment? Thou hast
‘ given me my Life, and shall not I rely
‘ upon thee for Food? Thou hast done
‘ the

' the greater Things for me, and surely
 ' thou wilt not deny me the lesser. I
 ' know indeed, that by my Neglect of
 ' thy Kingdom, and of thy Righteous-
 ' ness, I have forfeited my Right to thy
 ' Promise of providing for me; but I
 ' solemnly vow to thee a stricter and
 ' better Obedience for the Time to come:
 ' O give me Grace to fulfil my Vow, and
 ' then I know thou wilt not let me want
 ' any thing that is for my Good.'

XXVI.

Going Home from Work.

NOW have I done my Day's Work,
 and am going Home with satis-
 faction: How much better is this than a
 Day spent in Reveling and Drunkenness?
 I have now a confident Assurance of God's
 Favour, approving what I have done.
 I can now lay myself down in Peace, and
 without Fear of any Evil. How much
 Joy doth there now spring up within my
 Breast, from the Meditations and Pray-
 ers which I every now and then give my
 self up to in the midst of my Work?
 My Heart is enlarged, and my Spirit re-
 freshed. Did Men but know the Pleasure
 of a well-spent Day, they would never
 spend

spend one amiss. Let others delight themselves in Ribaldry, lewd Talk, and foolish Jestings: I shall not envy them their mad Laughter: For my own Part, I have more Satisfaction now from one pious Thought, than I could have had from a thousand such Follies.

‘O My Gracious and Merciful God,
‘ give me Grace, I pray thee, to
‘ spend every Day of my Life to as good
‘ Purpose as I have, thro’ thy Assistance,
‘ done this. O let me never do any Thing
‘ that may dishonour thee, or wound
‘ my own Soul; that so when my Days
‘ draw to an End, and my Life is spent,
‘ I may have as much Satisfaction in look-
‘ ing back upon the whole Course of it,
‘ as I now have from this one Day; and
‘ that when I come to die, I may resign
‘ my Soul into thy Hands, with an as-
‘ sured Hope of eternal Life. Let me, I
‘ beseech thee, go to my Grave as I do
‘ now to my Home, in Peace; and grant,
‘ that after my Body hath slept its ap-
‘ pointed Time, it may be raised to a
‘ glorious Immortality; let me with Joy
‘ meet my blessed Saviour at his coming;
‘ and do thou come, Lord Jesus, come
‘ quickly.’ *Amen.*

A Morning Prayer for a Family.

O Holy, great and glorious Lord God! Look graciously down, ~~we~~ beseech thee, upon ^{me} thy unworthy Servants, who desire to offer up unto thee ~~my~~ Morning Sacrifice of Praise and Thanksgiving for all thy Goodness towards ~~us~~. Thou madest ~~us~~ when ~~we~~ ^{was} nothing: Thou redeemedst ~~us~~ ^{me} when ~~we~~ ^{was} worse than nothing; and notwithstanding ~~my~~ repeated Provocations against thee, dost still continue thy Favour to ~~us~~ ^{me}, and thy Mercies are renewed every Morning. ~~I~~ ^{me} confess, O Lord, that ~~I am~~ unworthy of the least of them; for ~~we~~ have sinned against thee, both in Thought, Word, and Deed. But ~~we~~ know and feel that thy Compassions fail not. O let ~~us~~ no longer despise the Riches of thy Goodness, Forbearance, and Long-suffering; but grant, that they may now at length lead ~~us~~ to Repentance. Give ~~us~~ Grace to lead all the Remainder of ~~our~~ ^{my} Life in thy Fear; and particularly this Day let ~~us~~ walk worthy of thee unto all well pleasing, and be fruitful in every good Work. To that End, ~~we~~ beseech thee, to continue thy good Providence over ~~us~~, keep

from all Evil, from that of Sin especially, and suffer no Temptation, either of the Devil, the World, or the Flesh, to seduce ~~me~~ from ~~my~~ Duty to thee, ~~my~~ self ~~or~~ my Neighbour. As an Instance of ~~my~~ Duty to ~~my~~ Neighbour; accept, ~~my~~ beseech thee, ~~my~~ Prayers for all Mankind. Enlighten those with thy Truth which yet sit in Darkness and the Shadow of Death. Bless the Universal Church with Purity and Peace, that Part of it especially which thou hast planted in these Nations. And in Mercy thereto, bless the King, and all our Governors both in Church and State. Bless also all the People of this Land, particularly ~~my~~ Neighbours, Friends, and Relations; and all such as desire ~~my~~ Prayers. Apply thyself suitably to every one's Necessities; and grant, that ~~my~~ may ~~always~~ so behave ~~myself~~ this Day, and all the Days of ~~my~~ Life, as to grow from one Degree of Grace to another, till at last Grace be perfected in Glory. These Things, O Lord; with whatsoever else thou in thine infinite Wisdom see'st expedient for ~~me~~, ~~we~~ humbly crave at thy merciful Hands, in the Name and for the Sake of thy Son Christ Jesus: In whose Words ~~we~~ farther call upon thee. *Our Father, &c.*

An Evening Prayer for a Family.

O Gracious God and heavenly Father,
 we thine unworthy Servants cast
 ourselves at the Footstool of the Throne
 of thy Grace, praising and adoring thee
 for all thy Goodness to us and all Man-
 kind. We confess, that it is of thy meer
 Mercy that we are alive this Moment;
 that thou continuest to us the Comforts
 of this Life, and the Hopes of a better.
 For we have been sinful and disobedient;
 and hadst thou dealt with us accordingly,
 we had now at this Instant been desperately
 bewailing our Miseries in the Sorrows and
 Horrors of a sad Eternity. Lord! what
 is Man, that thou shouldst in the least
 regard him? But what we, miserable
 Sinners, that thou shouldst so far regard
 us, as still to embrace us in the Arms of
 thy Mercy; and notwithstanding all our
 Rebellions against thee, still to treat us
 with the Indulgence and Tenderness of a
 compassionate Father? When we thus re-
 flect upon our Unworthiness, we are con-
 founded, and know not whither to fly, but
 to the same Mercy which we have hitherto
 so much abused. O do thou, for the Sake
 of Christ Jesus, forgive us all that is past,
 and give us the Grace of thy holy Spirit,
 that

that **■** may be more obedient for the Time to come, and perfect Holiness in thy Fear. And now that **■** are going to take **■** Rest, do thou take **■**, **■** pray thee, and all that belong to **■**, into thy especial Care and Protection: Give **■** moderate and refreshing Sleep, and raise **■** up again the next Morning, so disposed both in Body and Mind, as to glorify thee in all the Instances of a sober, righteous, and godly Life. Neither pray **■** for **■** alone, but for all Mankind: Call all those to the Knowledge of thee, who as yet know thee not; and grant that all who do know thee may walk worthy of thee. But more especially **■** pray for this Church and Nation, and herein for the King and all that bear Authority under him; that under their Government and Protection, **■** may lead **a** quiet and peaceable Lives in all Godliness and Honesty. Have Mercy upon all that are in any Distress, whether of Mind, Body, or Estate; and deal with **■**, not according to **■** Prayers or Deserts, but according to **■** Needs, and thine own Mercies in Jesus Christ; in whose blessed Name and Words **■** conclude **■** imperfect Prayers; saying, *Our Father, &c.*

THE
HUSBANDMAN'S
P R A Y E R.

As Translated from
The Reverend Mr PRICHARD'S
BRITISH POEMS.

THOU Great Creator of this Earth,
That gav'st to ev'ry Seed its Birth:
By whom our Fields with Show'rs are blest,
Regard the HUSBANDMAN's Request.

I'm going now to Till my Ground,
And scatter there my Seed around;
Which I no more expect to see,
Unless thy Blessing sow with me.

In vain our Seed around we throw,
In vain we harrow where we sow;
Except Thou dost our Labours bless,
And give the Grain a due Increase.

Not

Not one of all my Barn-Supplies
Will ever from the Ridges rise,
Unless thy Blessing does pervade
The bury'd Corn, and shoot the Blade.

Let then thy Blessing, Lord, attend
On all the Labours of my Hand:
That I with Joy may Reap and Mow
A rich Return from what I sow.

Open the Windows of the Sky,
And show'r down Plenty from on High:
With Fat of Earth the Seed sustain,
And raise a Spear from ev'ry Grain.

Let not our Sins thy Vengeance move;
To turn our Heaven to Brass above;
Or harden into Ir'n our Earth,
And o'er our Fields to spread a Dearth.

But pour in Season on the Grain
The former and the latter Rain;
And in Proportion due supply
The needful Change of Wet and Dry.

Forbid the Vermin to devour;
Forbid the Mildew's blasting Show'r;
Forbid the Tempest to destroy
My growing Crop and promis'd Joy.

Crown

60 *The Husbandman's Hymn.*

Crown with thy Goodness, Lord, the Year,
And let thy Blessings round appear;
Let Vales be cloath'd with Grass and Corn,
And Hills let various Flocks adorn.

Give to the Sons of Men their Bread:
Let Beasts with fatt'ning Grass be fed;
All Things in Plenty, Lord, provide;
That all our Wants may be supply'd

Give us a Plenty, Lord, we pray,
From Fields of Corn, from Meads of Hay;
Of Fruits from Orchards grafted Stocks,
Of Milk from all the milky Flocks.

Thou, Lord, vouchsafe to bless our Land,
And ev'ry Work we take in Hand;
That so with list'd Hands we may
Return thee Praises Night and Day.

F I N I S.



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